

Chapter 2.4

A FAMILY AFFAIR

One of the remarkable features of Jesus Christ was His ability to discern. His perception reached far beyond the established body of knowledge.

This chapter will begin with four astute observations by various people. Then it will take a fresh chronological probing of the origins of the Mormon religion, showing how those four observations relate to Mormonism and the Power.

Let's begin with an observation by Mormon leader Brigham Young at a meeting at LDS headquarters in 1845, "When we come to the connections we discover that we all sprung back to the settlement of New England about 200 years ago. It is but a little more than that time when Father Smith, the Goddards, Richards, Youngs and Kimballs were all in one family--as it were. We are all relations. It is only three generations back that Brother Joseph Smith's family were related to this family."¹

Along with this observation goes what Joseph Smith told his sixth cousins Orson and Parley Pratt in the 1830's that their "fathers and his all sprang from the same man a few generations ago."²

Observation #1: The Mormon leadership and many of the original converts to Mormonism came from the same progenitor.

Bernard DeVoto, a scholar studying Mormonism wrote,

"Some subtlety of climate, racial stock or social organization on the frontier of New England and New York made the air fecund. A circle described on a radius of one hundred and fifty miles around such a center as Pittsfield, Massachusetts, would include the birthplace of ninety percent of the American sects and of an even greater percentage of their prophets. Many prophets before Joseph Smith revealed God's will within that circle, and many more came after him."³

Observation #2: 90% of America's new religions and even more of her prophets came from a certain racial group of people located in the geographic area defined by a circle with a radius 100 miles around the center pt. at Pittsfield, Mass.

A very controversial book arrived in 1982. This author has read the criticism of the book, and although some of the book is pure speculation, and 1-track scholarship, this author also agrees with that book's three authors that the bulk of the research is not refuted by any of the critiques. To quote a small portion which briefly summarizes an intricate story, "We have formulated a

hypothesis of a bloodline, descended from Jesus, which has continued up to the present day...But our researches have persuaded us that the mystery of Rennes-le-Chateau does involve a serious attempt by influential people to reestablish a Merovingian monarchy in France, if not indeed in the whole of Europe--and that the claim to legitimacy of such a monarchy rests on a Merovingian descent from Jesus. . .And it would be apparent why the Protocols of the Elders of Sion speak of a new king 'of the holy seed of David.'"⁴

The researchers establish that the Masons are intimately part of the conspiracy to establish a new messiah, who is a descendent of Jesus Christ (claimed descendent, that is.)

Observation #3: The Masonic Lodges have been part of plan by a powerful bloodline which claims to be the lineal descendents of Jesus, and seeks to establish their rule. The machinations of this bloodline underlie much of the political and religious activities of Europe, especially Scotland and France.

William J. Schnoebelen, who became a Master Mason, and a Wiccan High Priest, and studied in the esoteric European Masonic rites and had the highest Druid Witch as his mentor, later went on to join the Mormon church. His book Mormonism's Temple of Doom is an astute observation of how Magick, Masonry, and Mormonism's Temple ceremony are the same. On one page alone he indicates fifteen ceremonial similarities (p.43). The grips, oaths, prayers, garments, and the Mormon temple's designs are copied from Magick and Masonry, and are complete with occult significance.⁵

Observation #4: The most sacred Mormon religious ceremonies, which are held in their temples come from Masonry and Magick. All three are practicing what is called the occult.

THE PURITANS

"The revival of chiliasm in the later Middle Ages...had been kept alive in the Middle Ages in Jewish apocalypticism...Throughout the Middle Ages Jewish teachers and commentators, studying Old Testament prophecy and even astronomical phenomena, predicted the appearance of the Messiah and the establishment of a Messianic kingdom."⁶

Jewish rabbi Abba Hillel Silver wrote, "The hope of the Messiah did not at any time disappear in Israel."⁷

The great Jewish philosopher Maimonides felt that belief in the Messiah was an essential article of faith: "King Messiah will arise in the future and will restore the kingship of David to its ancient condition...he will rebuild the Temple and gather the exiled of Israel...all the laws will return as they were in the past." This belief system also included a belief in a resurrection of the dead, a last judgement, and a New Jerusalem. The last great king would be a human figure with the blood of David, the Messiah.⁸

The beliefs called chiliasm or premillennialism were branded as Jewish by both Luther and Calvin, and the Augsburg Confession of Faith.

The introduction of millennial beliefs and the occult occurred in the British Isles when the Stuarts, part of the bloodline that secretly claimed to descend from Jesus, took the English throne. The Puritans began during this period in England, and their speculation about the Millennium was on a grand scale.⁹ Certain elements of the Puritans were very much involved with the occult too.¹⁰ The millenarian Puritans suffered political defeat in England, but were able to relocate to the New World. The first puritan group is known as the Pilgrims. The famous Pilgrims would retain a certain separateness from the later Puritan groups that would arrive to populate Massachusetts,¹² and Connecticut. Johnathan Edwards gave intellectual stature to millennial beliefs.¹³ The idea of a coming Millennial Kingdom of a Jewish Messiah led Puritans to feel that they had a divine mission to the world,¹⁴ much in the manner that the Mormons and Jehovah's Witnesses view themselves today.

NEW ENGLANDERS & THE BURNED-OVER DISTRICT

The revivals of the Great Awakening and the Second Great Awakening produced great resurgences in religious activity. Researchers found their hottest points of revival, in those areas where descendants of the Puritans resided.¹⁵ Michael Barkum in his book *Crucible of the Millennium* discusses many of the connections between the revivals and the Millennial religions that sprang up in what is called the "burned-over district of New York." The burned-over area produced Mormonism, Adventism, as well as a host of other religious groups including 55 communal groups during the years of 1842-1848.¹⁶ Two of the better known groups are the Oneida communal group and the Shakers.

The burned-over area was settled by families, the majority of which had come from western Connecticut, western Massachusetts, and western Vermont.¹⁷ The New Englanders tended to move in groups of families en masse. Where that did not occur, relatives would join afterwards which meant that communities were usually culturally homogeneous and blood related.¹⁸

THE FAMILIES THAT STARTED MORMONISM

It is important to note that the families which formed the nucleus of early Mormonism moved together from Connecticut to Vermont and then on to the Palmyra, New York area.¹⁹ Not only were they intermarried, but they claimed to be Jewish.²⁰ The Jewish Bennett family was also influential on Joseph Smith, Jr.'s thinking.

Three prominent families in this group were the Walters-Winchell-Hurlbut families.²¹ Other families in the group included those of Cowdery, Young, and those related to Royal Barney, Sr., Jabez Carter, Orrin Porter Rockwell, Samuel F. Lawrence, Alva Beman and Erastus Ives.²²

From these families came men that were to play important part in the creation of Mormonism. For instance, Luman Walters, a magician who went to Europe and studied the occult, was related to Joseph

Smith, Jr.'s wife through the common ancestor Thomas Tuttle. Luman Walters passed his occult mantle of magick power to Joseph Smith, Jr. Winchell was another occult mentor of Joseph Smith.²⁴ His family had followed the Smiths to the Palmyra, N.Y. area from Vermont.²⁵ Winchell introduced the use of the Rod of Aaron into the group in 1799.²⁶ While in Vermont members of these families had formed a secret religious fraternity called by outsiders the "Fraternity of Rodmen." They were millennial, believed they were Jewish, and believed in restoring the true religion, and that they would someday become masters of the American continent.²⁷ Yet, nobody has given any attention to the fact, these people later were the original Mormons.

BLOOD LINES

Critics who portray Joseph Smith, Jr. as illiterate, superstitious, a liar, and con-artist have only served to cloud the truth about the origins of the Mormon church.

Joseph Smith, Jr.'s people were very keen on genealogy. His mother shows in her book about her son her amazing awareness of the genealogical history of their entire family.²⁸ She traces the Smiths back to 1666.²⁹ It is clear from various statements that not only was Joseph Smith chosen for his work as a prophet because of his intellectual abilities,³⁰ but that his family had been passing down their beliefs and spiritual blessings from generation to generation for some time.³¹

The author's research shows that Joseph Smith, Jr. was a dynamic individual, with many abilities.³² The evidence indicates that the creation of Mormonism may have been a well orchestrated plan by several families to set themselves up as the priest-prophet rulers of the New World that they had claimed was theirs years before Joseph Smith, Jr. ever announced his angelic visits.

In contrast to the role that the Masonic Lodges played in introducing the occult and generic religion, two religious groups that were openly occultic played possibly no role in the future formation of Mormon heresy. These were the Rosicrucians and the Moravian Brethren, whose leader Count Zinzendorf was head of the Rose Croix from 1744 to 1749. One of the names the Moravian Brethren went by is the Moravian Brothers of the Order of Religious Freemasons. Many of the Moravian Brethren were of Jewish blood, although nominally Lutheran. They were gnostic.³³

Various books written by Rosicrucians and Freemasons, which promoted magick, astrology, mysticism, rationalism, deism, and various mystery religions and the occult, were quite popular in colonial New England and made quite an impact. A study of men connected with forming new religions, repeatedly indicates the far ranging impact of men like Boehme, Voltaire, Paine, Swendenborg, Charles Fourier and others.

Acting behind the veil of the Masonic Lodge, wave after wave of new thinking rolled into America. Later, this chapter will discuss how the Philadelphians, organized by the Masons³⁴, would influence Saint-Simon through his friendship with the Philadelphian leader Jacques Rigomer-Bazin. Saint-Simon wrote The New Christianity and his ideas generated religious and communistic experiments³⁵ that eventually would influence the Mormons to adopt communism.

THE FRATERNITY OF RODSMEN

After Nathaniel Woods was excommunicated from his ministry with the Congregational Church he formed a secret religious group³⁶ that included the parents of Joseph Smith, Jr.³⁷ Through Congregational records the link between the Winchells, Woods, Cowderys and Smiths can be made.³⁸ The evidence suggests that the occult practices that Lucy Smith openly admitted her family practiced³⁹ were likely participated in by the entire set of families that formed the Fraternity of Rodmen. Mormon scholar D. Michael Quinn writes, "Such coincidence of time, place, and occult activity among these people suggests that there could have been personal acquaintance that linked them and encouraged them to participate in similar and joint occult activities."⁴⁰

EARLY MASONIC TIES

Heber C. Kimball,⁴¹ Hyrum Smith (brother of Joseph Smith, Jr.)⁴² and others of Joseph's family⁴³ were Freemasons at Palmyra before Joseph ever announced any of his visions or gold plates. Men like the Mason itinerant preacher Lorenzo Dow came through their territory.⁴⁴

Items used by the Smith family prior to Joseph's revelations, also indicate a Masonic influence. A Masonic dove medallion from an English Masonic Lodge was used by Joseph Smith, Jr. Some of the magic items that still survive today of the Smith family are 3 magic laman parchments, a magic Jupiter talisman, the Masonic dove medallion, another Talisman possibly the magic seal of Jupiter, a magic pouch, a healing handkerchief, and a healing amulet (a cape blessed by Joseph used by the John L. Butler family).⁴⁵

Dr. Reed Durham, director of the LDS Institute of Religion at the University of Utah and president of the Mormon History Association announced his discovery in 1974 of information about Joseph Smith's masonic Jupiter talisman,

"...I should like to initiate all of you into what is perhaps the strangest, the most mysterious, occult-like esoteric, and yet Masonically oriented practice ever adopted by Joseph Smith...All available evidence suggests that Joseph Smith the Prophet possessed a magical Masonic medallion, or talisman, which he worked during his lifetime and which was evidently on his person when he was martyred.... originally purchased from the Emma Smith Bidamon family, fully notarized by that family to be authentic and to have belonged to Joseph Smith, can now be identified as a Jupiter talisman...The characters on the talisman are primarily in Hebrew, but there is one inscription in Latin. Every letter in the Hebrew alphabet has a numerical equivalent and those numerical equivalents make up a magic square....To the Egyptians, Jupiter was known as Ammon, but to the Greeks he was Zeus: the ancient sky Father...Jupiter is always associated with high positions, getting owe's own way, and all forms of status....The purpose of the Table of Jupiter in talismanic magis (magic?) was to be able to call upon the celestial intelligences, assigned to the particular talisman, to assist one in all endeavors. The names of the deities which we gave to you, who could be invoked by the Table were always written on the talisman or represented by various numbers."⁴⁶

A guest in the Smith's home around 1830 wrote, "This Joseph Smith, Senior, we soon learned, from his own lips, was a firm believer in witchcraft and other supernatural things; and he had brought up his family in the same belief."⁴⁷

In the rituals of the 13th, 14th, and 21st degrees of Masonry the legend (derived from cabbalistic sources) is told of Enoch's gold plate. The resemblances to Joseph Smith, Jr.'s story about finding the gold plates is interesting. The stories are basically identical, which suggests Mormonism may have been founded from the beginning on a Masonic legend.⁴⁸

The use of crystal-gazing which the Smith family, including Joseph Smith, Jr. and their friends, used was called scrying and was practiced in the Masonic Lodges.⁴⁹

These points have been brought out to give the investigator the feel that the Fraternity of Rodmen, which are known to have used the Rod of Aaron to obtain revelation,⁵⁰ may have also had affiliation with witchcraft and masonry. The leaders of the Fraternity had previously been notable citizens, and one had been a state legislator.⁵¹ The Fraternity felt led to build a temple.⁵² The Fraternity became apocalyptic and upset the non-believers in the area. The night that the Fraternity prophesied would bring an apocalyptic event 14 January, 1802, only brought gunfire from the Middletown, Vt. militia who were frightened by the group.⁵³ One witness claimed Joseph Smith, Sr. was one of the leaders of the Fraternity. Justus Winchell, who was involved in the fraternity, became the Mormon prophet-to-be's occult mentor.⁵⁴ After 1802, the group began moving to Palmyra, N.Y.

It has been interesting to note that Palmyra, N.Y. repeatedly shows up in this author's Masonic research as a real stronghold of Masonry, and Poultney, Vt. as a place where new religious ideas seem to appear.⁵⁵

ISRAEL ESTABLISHED BY MASONS

Nine years after the Smiths had moved to Palmyra, N.Y. the Jewish Mason Mordecai Manuel Noah reestablished a City of Refuge for the Jewish people of the world in Buffalo, N.Y. which was about 90 miles from the Smiths. The great event was on September 15, 1825. The National Advocate advertised the event calling on Jews world-wide to participate in the founding of this "City of Refuge." What is interesting is that this great ceremony ended up as a Masonic parade and a Masonic ceremony where a cornerstone of Ararat was placed with the inscription "Hear O Israel, the Lord is our God--The Lord is one. ARARAT The Hebrew's Refuge, founded by Mordecai Manuel Noah". The sandstone monument was placed with a Masonic ceremony. The Reverend Addison Searle of the Episcopal Church of St. Paul played a big role in the event. The church ceremonies opened in the Episcopal church led by the Reverend, followed by a Jewish Declaration of Independence, and a call for Jews around the world to gather in the state of New York so that they could enlighten themselves and qualify for a restoration to their ancient heritage. Afterwards, Noah returned to New York City and advertised his reestablishment of the Jewish nation. This strange event seems most odd. Why the Masons in Buffalo went to

such lengths for such a ceremony isn't clear, nor is Noah's authority to be a Judge of Israel.⁵⁶

THE RESTORATION- A MASONIC KINGDOM RULED BY THE LINEAL DESCENDENTS OF JESUS

Joseph Smith, with outstanding talent in cabalistic wizardry,⁵⁷ set out to restore the priesthood of Israel and restore the religion of Jesus.⁵⁸

Joseph Smith's restoration was in fact in line with the Masonic/Rosicrucian beliefs of esoteric Christianity, a type of occultic secret mystery religion taught by the higher Masons, supposedly the original Christianity. Smith's Sept. 1832 revelation, describes a lineage for his beliefs that rests on esoteric Christianity.⁵⁹ Manly P. Hall, 33 degree, calls this "Mystic Christianity", and describes it in detail in his book *The Secret Teachings of All Ages*. Smith made a revision of Genesis called the *Book of Moses* which was in line with the occultic Mystic Christian teachings⁶⁰ and its gnosticism. Emanuel Swedenborg was a hermetic philosopher and mystic Christian Mason of high rank. Smith was familiar with Swedenborg's teachings,⁶¹ (indeed Swedenborg's publications were on the shelves at Smith's hometown library and circulating through the Smith's area.)⁶² Smith adopted Swedenborg's concept of 3 heavens, with the highest being what Swedenborg called the "celestial kingdom."

The caballa which forms a basis for mystic Christianity also provides Smith for some of his answers that are canonized as scripture in the Mormon Doctrines and Covenants. Compare D & C 77:2 with Seder Olam Quest. 24, compare (cf.) D & C 77:4 with Seder Olam Question 23, cf. D & C 77:8 with Seder Olam question 42, and D & C 77:15 with Seder Olam question 58.

Joseph Smith believed the Jewish Cabala was sacred knowledge which had been passed from God to Adam and from Adam to Enoch, to Noah, on down the line through Melchizedek to Moses. This priesthood has performed magic. Remember, the Caballa is intimately part of magic. Indeed, much magic derives from the Caballa.

The Masons, Rosicrucians, and mystics like the Ephrata Commune were already practicing the Order of Melchizedek when he established the Order of Mechizedek after the Order of Enoch. By the way, the mystics at Ephrata had baptized the dead long before Joseph Smith copied this mystic ritual.⁶³

Joseph Smith, in a fashion like various Masonic and Magick groups, gave his Mormon leaders and himself new names.⁶⁴ Smith's new name was Enoch.⁶⁵

Masonry claimed to be derived from the ancient mystery religions,⁶⁶ and it was those mysteries that Joseph Smith intended to restore. In D & C 76:7 Smith announces, "And to them will I reveal all mysteries of my kingdom from days of old, and for ages to come."

Joseph Smith needed to restore the mystery religions involved in mystic Christianity, because he believed the magic and occult in Freemasonry was only a shadow, a vestige of the real thing. An examination of Masonic literature prior to the 20th century will reveal teachings on the lineage of Jesus Christ, the importance of

the Holy Grail (a blood line from Jesus), the mystical meaning of the crucifixion, the discipling of Jesus by Eastern gurus and other ideas. These are mentioned here, because the lack of public awareness of the old age of these teachings. Joseph Smith was not the first to claim Jesus was married to Mary Magdalene and sired a royal blood line through her.⁶⁷ The New Agers today are not the originators of the idea that Jesus was a Hindu adept, initiated into the Temple of Melchizedek like Pythagorus. Even Justin Martyr noted that the Christian Christ was a parallel to the sons of Jupiter of the pagan mystery religions.⁶⁸

This explains how important it was to Joseph Smith's family that he was a son of Jupiter. And his type of knowledge was preserved in the Masonic lodges. The Mormon Apostle Herber C. Kimball verifies that Joseph Smith, Jr. set out to restore the mysteries of Masonry (the mystery religions & mystic Christianity) when he explained, "we have received some pressious things through the Prophet on the preasthood...thare is a similarity of preast Hood in masonry. Br Joseph ses masonry was taken from preasthood but has become degenerated, but menny things are perfect."⁶⁹

Joseph Smith was speaking about tokens, signs, keys and other masonic things before he was initiated into the Masonic Lodge in 1842.⁷⁰

Joseph Smith claimed that an angel brought him the lost key-word to several Masonic degrees, that would allow him to progress further than the highest Masons.⁷¹ The concept that Mormonism was a higher form of Masonry can be seen in the Mormon writer M.F. Cowley's book Wilford Woodruff, p.160, "The fraternity sought for in that organization (Masonry) was superseded by a more perfect fraternity found in the vows and covenants which the endowment in the House of God afforded members of the church." Joseph Smith, Jr. set out to create a high level super rite of Masonry, perhaps meant to be supreme over all the other rites.

Along with this, he took the practice of white magick to its highest level in North America. That is why the highest Druid witch in North America advised his student witch Schnoebelen that if he wanted to practice the highest form of white magick, he should become a Mormon and partake of the Temple ceremonies.⁷²

This will surprise many people, especially many Mormons, until they understand Magick. An expert Enochian Magician quotes the supreme evil magician Crowley (33° Scottish Rite and other Rites) as defining Magick as "the science and act of causing change to occur in conformity with will." This expert magician further explains, "Essentially, Magick is the ability to bring about a willed change. Suppose that you are hungry. When you will yourself to eat, and then fix yourself a sandwich and eat it, you are performing Magick, at least to a degree. If you will to converse with a friend, and then pick up a phone and call him or her, you are a magician. We all go through life performing Magick. Most of it is so ordinary that we don't think of it in magical terms, but any willed change in ourselves or in our environment is Magick."⁷³

From this the reader will realize that many Mormons have been duped into practicing Magick in the Mormon temples without knowing it. One doesn't have to know he is practicing Magick to practice it. However, for those men who have joined witchcraft before

joining Freemasonry or Mormonism, they recognize the close parallels of the Masonic initiations from the beginning with witchcraft, and Mormons going to the Temple endowments with prior witchcraft experience recognize the parallels with the endowment ceremonies.

Schnoebelen was one of the few men to have gone through Witchcraft, Masonry, and Mormonism and to have forsaken it for Christ. His book does an excellent job of revealing the magical meanings and powers involved in the Mormon temple ceremony. (See book recommendations at the back of this chapter.) Even his book doesn't cover all the similarities, by the way which are not coincidental. They are too numerous to be coincidental, but even more important the history of their origins show that it is not coincidence.

Why did the Mormon leaders decide to keep this all secret from their own people? Why haven't the Mormon people been told about the Masonic and occult overtones to their religion? First, they have quietly been told if they look close at what has been said. Second, witchcraft and Luciferian worship within Masonry has always preferred to be veiled. Witchcraft has always preferred darkness and secrecy. Even today, New Age recruiters are telling people that they can "expand their potential" and other sales pitches, rather than saying, "Come worship Lucifer." An ex-New Age recruiter who was into Luciferian worship is now exposing their sales pitches and warning people how New Age recruits are not told when recruited that they are being led to worship Lucifer.

Further, there has been a mass deception to keep hidden that the Mormon leaders are high ranking Freemasons. This deception can only be explained in full by understanding that a conspiracy of great magnitude is underway.

It appears that before the Mormons got their recruiting speels worked out, that some of the original missionary elders were telling people about the mysteries. They were very soon instructed by Joseph Smith, Jr. not to ever tell converts about the mysteries.

Joseph Smith's instructions to the elders to keep mum about the mysteries are preserved in a book compiled by Joseph Fielding Smith of his teachings entitled Teachings of the Prophet Joseph Smith.

"Elders to Preach Repentance and Let Mysteries Alone...Declare the first principles, and let mysteries alone, lest ye be overthrown." ⁷⁴

"Strive not about the mysteries of the kingdom, cast not your pearls before swine, give not the bread of the children to dogs, lest you and the children should suffer, and you thereby offend your righteous Judge." ⁷⁵ See footnote for further references.

As early as 1843, a Mormon secret order called "The Holy Order" which involved both men and women had been created. This order wore a special garment with the Masonic square and compass. The Rites of the group included reenacting scenes from the Garden of Eden. ⁷⁶

If the reader will allow a minor digression, I would like to emphasize that one of the important parts to magic is will power. If you look into Hitler and Nazi doctrine you will find will power was one of the most important features of Nazi doctrine. Why? Hitler and many of the Nazi leaders were into witchcraft. Did the Nazi's overtly tell the masses that their will power doctrines were

witchcraft renamed? No. Neither is the New Age today, especially in the Christian churches. 98% of the Christian churches in the Puget Sound area are preaching New Age doctrines of some kind.⁷ The idea of willpower is being promoted hard in many Christian churches. The World Power has suppressed all the information they could about the Nazi's Satanic religion, because it touches too close to home.⁷⁸

Joseph Smith's mother wrote, "...let not the reader suppose that. . . we stopt our labor and went at trying to win the faculty of Abrac, drawing magic circles, or sooth saying, to the neglect of all kinds of business. We never during our lives suffered one important interest to swallow up every other obligation."⁷⁹

To paraphrase Lucy, she is saying that the faculty of Abrac, and these occult practices were important, but not to the point of making the Smiths unbalanced. The Smiths were able to carry out all their other obligations in life.

Masonic sources show that the Faculty of Abrac went back in Masonic history even predating the founding of their constitution.⁸⁰ For more information concerning the Masonic "way of winning the faculty of Abrac", the reader is encouraged to read the sources indicated in the footnote. William Wines Phelps in the town of Canandaigua close to Joseph Smith's home, discussed in 1828 in the Ontario Phoenix (Aug. 25, 1830) about the "very Ancient Masonic Charm, or the way of winning the Faculty of Abrac,..."

Both Lucy (see pg. 37 of her book) and Joseph Smith, Sr. believed in a need for a restoration.⁸¹ What that restoration was to be, appears to have included then a "restoration" of mystical Christianity which meant the reinstatement of magic and the occult into Christianity, and a rejection of all the principle dogmas of orthodox churches. Both of Joseph, Jr.'s parents repeatedly went on record repudiating all the denominations that then existed. The restoration "movement" was not an organized body but rather variously believing individuals including men like Roger Williams that believed there were no real Christian churches. Williams didn't even believe the church he led was real, but he looked for a future restoration. Apparently, for the Fraternity of Rodsmen and the Smiths none of the esoteric groups (Rosicrucians, Moravians, the Ephrata commune, et. al.) had properly restored enough magic and a priesthood enough to satisfy them. THIS IS AN IMPORTANT POINT TO GRASP. It indicates why the One-World-Power has helped the Mormon church. Lucy and Joseph weren't blindly lashing out at Christianity, they knew exactly what they believed in, and it wasn't being taught in the Christian churches.

UNIVERSALISM

Joseph Smith, Sr. was a member of the Universalist church⁸² and most likely had contact with occultic and mystic Masons that were preaching for the Universalist Church in that area. The first Universalist minister in Western NY used occult powers and a rod.⁸³ The Universalist minister who preached at Palmyra, NY from Jan. to Mar. 1825 likely mentioned to his congregations about his visions of Christ.⁸⁴

Universalism is directly connected to Freemasonry.(See chapter 2.3). The public image of the Jehovah's Witness and Mormons is that

	COMMUNISM OF GOODS	DICTATORSHIP (often called Theocratic)	LOOK TO UTOPIA MILLENNIUM	ONE-WORLD-GOVERNMENT	LEADERS INVOLVED IN OCCULT	FOUNDERS WERE MASONS
COMMUNISM perceived as an atheistic religion perceived as a political ideology.	✓	✓	✓	✓	✓	✓
MORMONISM	✓ ¹	✓	✓	✓	✓	✓
NEW AGE MOVEMENT, UNION LUCIS TRUST, BENEVOLENCE, UNITY, et al.	✓ ²	✓	✓	✓	✓	✓
THE WATCHTOWER SOCIETY		✓	✓	✓	✓	✓
UNIVERSALISM-UNITARIAN CHURCH			✓	✓	✓	✓
ROSIERUCIANS (Masonic related)			✓	✓	✓	✓ ³

¹ early Mormonism & future

² not all, but many

³ Some Rosierucian groups predated the Masonic Lodges as known today. Some Rosierucian groups are tied to the Masons and started by Masons.

they teach that they alone will be saved. This is not the case. According to the WT, at Armageddon only baptised Jews will be saved.⁸⁵ But at the resurrection almost all of sinful mankind (the WT figures 20 billion sinful people)⁸⁶ are to be resurrected and given a second chance. Their doctrine is veiled universalism. Likewise, the Mormon church envisions essentially all of mankind will be saved minus a handful of exceptions. Some end up going to a lesser heaven, but this lesser heaven is claimed to have essentially all the blessings of a Christian heaven.

MORMONISM ANOTHER NODE IN THE MATRIX OF POWER

The Mormon religion was from its inception meant to be the mystic Christian religion that the Masons had claimed existed in ancient times, complete with the blood line of Jesus Christ.

Many of the early Mormons had been Masons before joining up with Joseph Smith, Jr. "Among the prominent Mormons who had been Masons for years were the following, though the list does not include them all: Hyrum Smith, Newel K. Whitney, Heber C. Kimball, John C. Bennett, George Miller, Lucius N. Scovil, Elijah Fordham, John Smith, Austin Cowles, Noah Rogers, and James Adams."⁸⁷

The Masonic career of Heber C. Kimball, an outstanding early Mormon leader was described by his daughter Helen Mar Kimball in an article she wrote in Woman's Exponent, (Vol. XII, p.126).

"It was in 1823 when he received the first degrees of Masonry in the lodge at Victor Flats, Ontario Co., New York, and in 1824, previous to receiving all of the rights up to the Royal Arch Masons, the Morgan affair broke out and the Masonic Hall in Canandaigua was burned by anti-Masons, and all their records consumed. It seems that the Masons were persecuted and the same unjust proceedings were heaped upon them by the anti-Masons that have been upon those who hold the Priesthood. 'Not as many as three of us,' father says, 'could meet together, unless in secret, without being mobbed. I have been driven from my houses and possessions with many of my brethren belonging to that fraternity five times, by mobs led by some of their leading men. . . I have been as true as an angel from the heavens to the covenants I made in the lodge at Victor....I wish that all men were Masons and would live up to their profession, then the world would be in a much better state than it is now."

Several items are noteworthy. Heber C. Kimball was a staunch Mason his entire life. The theory that Mormons quit being Masons after the Nauvoo Lodge was shut down is a deception.

The Mason Sidney Rigdon was a Cambellite leader who had two communes. When Mormon missionaries happened to come through his area Rigdon, immediately invited them in as guests, and in a rather quick way, pronounced to his group that he had discovered the true religion and its new prophet Joseph Smith. That a leader of a group could change overnite, and hand his churches over to another, is rather suspicious. There have been a number of tie-ins made between Rigdon and Smith, before they officially met. Although it is difficult to know for sure, it does appear that Smith and Rigdon were in some type of collusion.

Alexander Campbell, who disliked Freemasonry, but had tried to work with Sidney Rigdon wrote, "Rigdon had been for some time

diligently engaged in endeavoring, by obscure hints and glowing millennial theories, to excite the imagination of his hearers, and in seeking by fanciful interpretations of Scripture to prepare the minds of the churches of Northern Ohio for something extraordinary in the near future. He sought especially in private to convince certain influential persons that, along with the primitive gospel, supernatural gifts and miracles ought to be restored, and that, as at the beginning, all things should be held in common....Cowdery and Pratt soon made their appearance in Mentor [one of Rigdon's communes], and were received as old acquaintances by Rigdon, who at once publicly endorsed their claims and with several others was immersed into the new faith..."

The day-book used by Joseph Smith in Nauvoo is now in the possession of the Iowa Masonic Library. It reveals that the Masonic Lodge funds were considered but a part of the Mormon community's resources.⁸⁸

Interestingly, Horace Greeley, a Republican candidate for president in 1872, and the publisher of the important New York Tribune would give much publicity for the Millerites⁸⁹ and some for the Mormons, while at the same time denouncing Masonry. Greeley also supported communism,⁹⁰ and the occult and spiritism that oddly enough was what the European Masons were promoting. All this at the same time he was maintaining a highly visible anti-Masonic profile. Is the reader beginning to see how this conspiracy operates?

And this book was written in order for Christians to realize that just because someone is publicly against Masonry doesn't mean he is against the New World Order. They feel they are sure to win, because they have camouflaged their power in a Matrix with seemingly independent nodes.

Let us return to the restoration that Smith was bringing to Christianity.

Mormonism isn't simply the Temple ceremonies, but it encompasses an authority structure of priests and a priest/king/prophet ruler along with its mass of revelations and doctrines.

Many of these "revelations" are simply the regurgitation of masonic beliefs from the ages. Even the approach to doctrine is definitively masonic.

A most remarkable book Line Upon Line put out by the liberal Mormon scholars shows the remarkable parallels between the generic theology of the Masons and the generic theology of the Mormons. As the LDS church promotes such men, even while criticizing some of their findings, one concludes that this book's scholarship and documentation is not only accurate but approved.

Mormon scholar Stephen L. Richards writes in this book, "Dogmatism and bigotry have been the deadliest enemies of true religion in the long past." "The very elasticity of prayers, ceremonies, and procedure is additional evidence to me of the adoptability of our religion to human needs and therefore of its divinity."⁹¹ He should have added their elasticity of what is doctrinally and fundamentally true also, for Line Upon Line clearly documents that every major Mormon belief has gone through changes.

Change and development characterize Mormon doctrine, consistency does not. For instance, on p. 178, Mormon scholar Bryd Kirkland

states, "...Smith himself departed radically from his own teachings, giving precedent for Young's additional innovations."⁹²

Mormon Apostle Orson Pratt then in turn deviated from Brigham Young,⁹³ the second Prophet's views, and Brigham Young censured Pratt's concepts of God. An official censuring by Young occurred in 1860 and 1865.⁹⁴ Pratt felt God was "The Great First Cause". The idea was rejected by Young. Without going the details, it can be stated that both men were building upon contradictory teachings of Joseph Smith, Jr.⁹⁵

The issue here is not which view point of Joseph Smith was right, but for Mormons the issue revolved around a power struggle. As far as doctrine Mormons are given the flexibility in deciding for themselves. The issue was that Brigham Young felt his authority was being challenged, and he was determined to remain "the Prophet." Today, Young's views of eternal progression and the "second death" would be rejected as heretical by many Mormons.

The generic doctrines of the Mormons is not so troubling then as the authority that the rank and file give to their leaders. It is conceivable that a Mormon could even agree with orthodox doctrine, but it is not conceivable that he could remain Mormon and remain out from under the authority of his King/Priest. Some Mormons are attending New Age churches, but are members in good standing at the LDS church, because they pay their tithe.⁹⁶ They receive their home visits, and are not treated negatively by other Mormons. They are not seen as questioning the LDS church's authority. (Chapter 2.9 picks up the story of the LDS church after Joseph Smith.)

THE IMPORTANT ISSUES

People are believing false doctrine, because they are believing in a false authority. This holds true in a wide range of religious groups. The supposed "restoration" of authority in a priesthood led by a lineal descendent of the seed of David, is the greater threat, than the restoration of mystic Christian doctrine and its magic. The seriousness of the threat may be seen when one is aware of how widespread the masonic and witchcraft support is for this claimed "seed of David" which is being prepared to rule the world.

Bear in mind that the symbols of Luciferian worship adorn the Mormon temples, and that demons are considered part of the same eternal family as the gods, angels, and mortals are in but considered simply to be at a different stage in growth or development.⁹⁷

The Mormon missionaries themselves will tell people that the authority issue--that is, what authority is the right one to submit to, is the crucial issue before people. Yet, the restored priesthood they bring is in submission to the same men who control witchcraft and Freemasonry, and who have at the highest levels pledged allegiance to Lucifer. This is the authority of the mystery religions.

Another choice besides the mystery religions is to place oneself under the authority of Christ and the Christian scriptures. Mystic Christianity is a negation of Christ's teachings. This author has seen it seems about every distortion possible done to the pure message of Christ by Masons. The Mason who wrote Esoteric Masonry claims in the book that Jesus was actually a sperm and Judas was

the male sexual organ holding his bag. People like this may claim to be Christian, that is their prerogative, but what this Author would like is for legitimate followers of Christ to quit honoring these wolves in sheep clothing. It is also vital we recognize who these people are so that their false messiah will be rejected.

In contrast to Christianity, which stresses all men are sinners, the traditional doctrine of Mormonism is that man is essentially good by nature.⁹⁸ John A. Widtsoe, a leading Mormon writer, argued after Darwin's theory of evolution came out, that "God was not the creator, nor was he omnipotent. He too was governed by natural law, which was fundamental."⁹⁹

Again returning to doctrine, the underlying bottom line in Mormonism, is the Masonic idea of flexible truth. Thaddeus E. Shoemaker, Mormon scholar, advocates that the key to a dynamic faith is to have a theology based on speculation—what he calls "speculative Theology".¹⁰⁰

The generic Mormon mish-mash of Theology, this homemade brew that each Mormon priest and theology student cooks from his own recipe, is very representative of masonic philosophy. Add to that a leadership which gives revelations based on esoteric masonic beliefs, and add to that that all the Mormon prophets have been Masons, then is it any surprise that the ideas of universalism, polytheism, exaltation to godhood, multiple heavens, and many other ideas which have surged through the Masonic Lodges and the books they publish, are part of Mormonism?

The Mormon temple in Salt Lake City is covered with Masonic symbols. These are explained by some Mormon scholars to have been placed there because Mormonism and Masonry come from the same origin. The explanation the Mormon Gavin gives for the Star of David on the Mormon temple is "It must be remembered that the Mormons are Israelites, being descendants of Abraham through the lineage of Joseph who was sold into Egypt....As members of the great nation of Israel, the Mormons have a legal right to use the special insignia and emblems which that ancient nation developed."¹⁰¹

What's involved in starting a new religion?

Extraordinary new material is being presented below. Its contribution is that it may help us to understand or theorize what happened to Joseph Smith Jr.

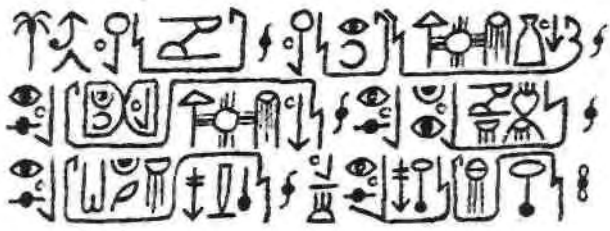
A MODERN JOSEPH SMITH

One day in modern times an older child was looking at the fire in the fireplace when he saw a shining metallic gold plate. The plate had a type of hieroglyphics or symbol writing that he wrote down. The original drawing made that day is reproduced below. This event led to further revelations, and the angelic beings brought him golden plates. He found he had an ability to translate the plates. He deciphered what they said. He learned that the symbols were from the Azruslan language. He wrote a grammar and a dictionary of the language.

This man became a respected religious leader. The plates formed the basis of a new Scriptures called The Flower of Truth. This American guru had a great deal of dignity and poise. His bearing was what one would expect from a man who had written a Bible. He

p 3 = 1, 51 characters

I write this; truth it (what I write) has.



Compare with Joseph Smith's translation: Nephi 1:1-3.

Nafri-munkā qā nuryatlā

I believe this sheet is the original and first one I ever copied off the plates.

Qā vatlāō vu Varunamōš

Vās gadāflō vu Varunō

Vās gāv nuryattasnuvunā

Vās ū-gartasli î-qewi

Nār vās 'li' vartasli li

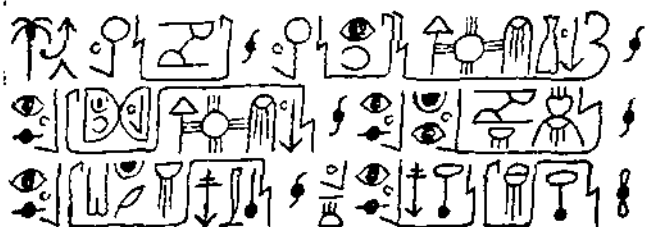
Literal translation:

Nafri, of the priestly class; I have knowledge and wisdom; I have experience which the Lord God gave me; I write; I am chosen (I took what I heard) of the Lord God; I write; (I took what I saw) I am chosen because (I was shown) knowledge and wisdom and mystery (light from the heart of Heaven) of God; I write; no change of meaning have these symbols; I know;

May 28, 1971 First analysis of gold plates.

The first śuma (chant) of the first plate of Napri was copied in symbols found on plates, together with transliterations, translations, and analysis of symbols. Certain basics of the Azruslan language helpful to translation are included. They were learned from previous Az-consciousnesses.

I. Hieroglyphs śuma 1, plate 3:1.



Copy about $1\frac{1}{3}$ x original size. Printed (engraved) on plates in two columns. This śuma was engraved

in the left hand column at the top. Read generally from left to right and up to down.

II. Transliteration (original "sacred" tongue)

Náfrimúnkā qā nuryátlā

Qā vatlāō vu-Vár.unámōš

Vās gadāflō vú-Varúnō

Vās gāv nuryattásnuvúnā

Vās ū-gārtaslí î-qéwi

Nār vās î-!ī' vārtaslí !ī

This transliteration is in the Azruslan language the original language of the chant. By the time of Marunai, this language had been greatly changed and had lost its original sounds. The symbols are universal, however.

was a true friend to people, and came across as meek. He was faithful to what he thought was right, indeed he was somewhat of a perfectionist. He was a man of culture and integrity. He had a command of the use of words. He was also a very loving sensitive man who wore long white robes. His search for knowledge led him repeatedly into new realms of knowledge, and he had momentary flights into fantasy. He preferred to investigate things on his own, he was a self-teacher who then taught others. Although he trusted his own research, his biggest shortcoming was perhaps his personal self-deceit. One day he got a revelation that completely changed his life. He went from a modern day Joseph Smith, Jr. to a Christian.

It is rare when the founder of a new religion turns his back on his own New Age Bible and his own followers to follow Christ. Yet, that is what this New Age leader did, because in a later revelation he had it revealed to him that he was serving demons. Upon realizing that the plates and the translation of those plates were demonic, he turned his life over to Christ. He walked away from the religious community he had established in Edmonton, Canada and began living a Christian life.

How many writers of demon inspired scriptures never learn the source of scriptures, or if they did, have never revealed the source of their own scriptures? It takes real moral conviction to do something like that.

WHAT HAD THE DEMONS PASSED TO HIM?

It is very interesting to examine what the Demons had passed to him because today, a religious buffet is being offered the public. Real Christian faith appears to be just one of many viable options.

The Flower of Truth is a syncretic work, a mixture of Hinduism, Buddhism, Christianity et. al. like the lessons of so many New Age groups today.

Examples from The Flower are: (shades of Buddhism) The Fivefold Path, p.9, "I Who in My Christ am called the lotus-born." (shades of Mormonism) The last chapter is called Doctrines and Covenants. (shades of Hinduism) The Fivefold Path, p. 16, "Whoever chants My names in pure devotion to Me, I will lead to the green fields of My Kingdom."

In the preface to the book¹⁰² we are told, "This book was not compiled, nor is it presented, to be a substitute or replacement for the Bible or any of the other great scriptures. The spirit which has spoken to Man in the past through these old books is the same one which speaks to us now through the new. The Torah, the New Testament, the Koran, the Gita, the Flower: are all chapters in the eternal stream..."

Shades of the occult appear in The Flower. Examples are The Opening, p. 5 "The keys to My Kingdom I give to you." The Opening, p. 3 "All men shall desecrate my temple...but wherever the ash will come to rest shall spring up as a legion of pheonix from the flames endless temples."

Even more significant than how eclectic the book is, is that it puts forth all the lies of Satan. Examples are:

The Opening, p.2-"There is no death. All men are saved."

The Law, p. 4-"I say unto you, verily, after death I do not punish."

Revelation, p. 3 we are presented Situational Ethics- "There is no man that knows what is truth and what is untruth, except judging for himself only,..."

Below, published for the first time to the public in any book are the original drawings, which were entrusted to Dr. K.V. Thampan, and were in the care of this Author for a

while. Now after ten years, the public is permitted to see the original demon inspired drawings, which now form a testimony of a great victory for Christ.

Recommended for further study on chapter 2.4 is:

1. Schnoebelen. *Mormonism's Temple of Doom*. This book is an excellent introduction to the parallels between Witchcraft, Masonry and the Mormon temple ceremonies. The book has received much "flak" because its critics are simply not well informed about the practices of witchcraft, and the hidden side of Mormonism.
2. Tanner, Jerald & Sandra. *Mormonism. Magic and Masonry*. This is good historical research into the early connections. The Tanners fail to inform people of the connections that exist today, but the book is excellent material on the early Mormons. The Tanners have some of the best material on the Mormons for the interested researcher.

Notes.

1. Quinn, D. Michael. *Early Mormonism and the Magic World View*. Salt Lake City, UT: Signature Books, 1987, pp. 94-5.
2. *ibid.*, p.92
3. DeVoto, Bernard. "The Centennial of Mormonism: A Study in Utopia and Dictatorship" in *American Mercury*, Jan. 1930 (Revised version in *Forays and Rebuttals*. Boston: Little, Brown, 1936.)
4. Baigent, Michael, Richard Leigh and Henry Lincoln. *Holy Blood Holy Grail*. New York, NY: Dell Pub. div. of Bantam Doubleday Dell Pub. Group, 1982, p. 406. The conclusion of the book is best understood by reading the whole book. The observation #3 then is based not on p. 406 but the entire book. Their sequel to this book, *The Messianic Legacy* indicates that the Guardians of the Bloodline are elusive, apparently for a short period they were wanting to inform the world of their existence.
5. Schnoebelen, William J. and James R. Spencer. *Mormonism's Temple of Doom*. Idaho Falls, ID: Triple J. Pub., 1987.
6. Olsen, V. Norskov, ed. *The Advent Hope in Scripture and History*. Washington, D.C.: Review and Herald Pub. Ass., 1987, p. 110.
7. Silver, Abba Hillel. *A History of Messianic Speculation in Israel From the First Through the Seventeenth Centuries*. Boston: Peter Smith, Pub., 1959, p. 36.
8. Quoted in *Advent Hope in Scripture and History from the Patai, Messiah Texts*, pp. 323,324
9. Barkun, Michael. *Crucible of the Millenium*. Syracuse, NY: Syracuse University Press, 1986, p.21.
10. A number of studies have looked into the prevalence in the British Isles and within the Puritans of Magic including: *Witchcraft in Old & New England* by George L. Kittredge; *Witchcraft of Salem Village*, by Shirley Jackson; *Witchcraft at Salem*, by Chadwick Hansen; and *Witchcraft Delusion in New England*. 3 Vols. by Samuel G. Drake.
11. Barkun, op. cit., p. 21
- 12.
13. Barkun, op. cit., p. 21

14. *ibid.*
15. *ibid.*, p.23
16. *ibid.*, p.82
17. *ibid.*, p. 105
18. *ibid.*, pp. 105-6
19. Quinn, *op. cit.*, pp. 82-96.
20. *ibid.*, pp. 31, 84 "decendents of the ancient Jews"—p.31
21. *ibid.*, p.84.
22. *ibid.*, p.82-96.
23. *ibid.*, p.82
24. *ibid.*
25. *ibid.*,p.95
26. *ibid.*,p. 85
27. *ibid.*, pp. 30-32, 84-97
28. Smith, Lucy. *Biographical Sketches of Joseph Smith the Prophet and his Progenitors for many Generations*. Liverpool, Eng.: pub. by S.W. Richards for Orson Pratt, 1853. Chapters I-VII are about the Mack family history. Pages 38-44 give lists of genealogical names of the Smith family.
29. *ibid.*, p. 38.
30. Brodie, Fawn M. *No Man Knows my History*, pp. 18, 85 tells about Joseph Smith's talents. Shook, Charles A. *The True Origin of Mormon Polygamy*. Cincinnati, OH: The Standard Pub. Co., 1914, p.20 states, "Even in the old Green Mountain State, before the [Smith] family emigrated to the Genesee country (the then West), Mrs. Smith's mind was made up that one of her sons should be a prophet. The weak father agreed with her that Joseph was the "genus" of their nine children. So it was established that Joseph should be the prophet...All acquainted with the facts agree in saying...Mormonism dwelt first in Joe Smith's mother."
31. Launius, Roger D. *Joseph Smith III Pragmatic Prophet*. Urbana, IL: University of Illinois Press, pp. 7-8. Page ten says, "On one of these two visits, according to Joseph Smith III, the Mormon prophet with another, laid his hands upon my head and blessed me, as his eldest son, to the blessings which had come down to him through the blessings of the progenitors." —This quote was originally in Smith, Joseph, art. "Pleasant Chat," *True Latter Day Saints' Herald* 14 (Oct. 1868), p. 105.
32. Brodie, *op cit.*, pp. 18, 85 and Springmeier, Fritz. *Analysis of Religious Leaders with QA*.
33. Lady Queensborough (Edith Star Miller), *op. cit.*, p.165.
34. *ibid.*, p. 395
35. Billington, James H. *Fire In the Minds of Men*. NY: Basic Books, Inc., 1980, pp. 210-11 ff.
36. Quinn, *op. cit.*, pp. 84, 90.
37. *ibid.*, pp. 31-32, 84-90
38. *ibid.*, p. 90.
39. Lucy's original manuscript for her book included this information, but the section was omitted by those who printed her book. See Tanner, Jerald and Sandra. *Mormonism, Magic and Masonry*, p. 20. The information comes from an article by Wesley P. Walters

- "From Occult to Cult With Joseph Smith", Jr. Also see Joseph Smith's Bainbridge, NY Court Trials. Part II, pp. 126-127.
40. Quinn, op. cit. p. 90.
 41. Denslow, op. cit., Vol. IV, p. 153.
 42. *ibid.* and other sources.
 - 43.
 44. Denslow, op. cit, Vol. I, p. 326.
 45. Quinn, op. cit., pp. 27-111. Photos in the back of Quinn's book also are helpful in learning about the items. See also Tanner, Jerald and Sandra. Mormonism. Magic and Masonry. Salt Lake City, UT: Utah Lighthouse Ministry, 1988.
 46. Tanner, Jerald & Sandra. Mormonism- Shadow or Reality. Salt Lake City, UT: Utah Lighthouse Ministry, 1982, p.49-c.
 47. Quinn, op. cit., p. 28 (Lapham 1870, 2:384; also Shipp's 1985, 8; Hedengren 1985, 148; D. Morgan 1986, 220-21, along with Tanner's Mormonism. Magic and Masonry. 1988, p. 18.
 48. Tanners, J. & S. Mormonism. Magic and Masonry, pp. 47-52.
 49. Besterman, Theodore. Crystal-Gazing. New Hyde Park, NY: University Books, 1965, p. 27.
 50. Quinn, op. cit, p. 32.
 51. *ibid.*, p. 31
 52. *ibid.* See also "The Rodsmen" 1828; Frisbie 1867, 52; Hemenway 1877, 3:814.)
 53. *ibid.*, p. 31.
 54. *ibid.*, pp. 31-32, 84-90.
 55. For example In the Proceeding of the Grand Encampment of Knights Templars. 34th Triennial Conclave, printed in Louisville, KY for the Grand Encampment in 1919, p.595 we learn that out of 15 Grand Commanders for the whole state of New York, Palmyra a tiny town has provided 2 G.C.s and the nearby village of Elmira has provided 1 other New York G.C. Considering the size of New York City during this entire period, this is truly remarkable that such a village would provide so much leadership.
 56. Friedman, Lee M. Jewish Pioneers & Patriots. Philadelphia, PA: Jewish Pub. Soc, 1942, pp. 110-113.
 57. Brodie, op. cit., p. 85.
 58. *ibid.*, p. 84.
 59. Quinn, op. cit.p. 177.
 60. *ibid.*, p. 167.
 61. *ibid.*, p. 174.
 62. *ibid.*, and see Western Repository. 6 Dec, 1808; H.Adams, 1817, p. 203; Paul, 1982, p. 347.
 63. *ibid.*, pp. 180-181.
 64. *ibid.*, p. 181.
 - 65.
 - 66.
 67. The researcher is directed to the book Holy Blood. Holy Grail. It provides many references to get the researcher started on this.
 68. Hall, Manly P., op. cit. p. CLXXVII-mr.
 69. Quinn, op. cit, p. 185 quoting H.C. Kimball, 1842.

70. McGavin, E. Cecil. *Mormonism and Masonry*. Salt Lake City, UT: 1954, p. 49, and other pages.
71. Lady Queensborough, *op. cit.*, p. 459.
72. Schnoebelen, *Mormonism's Temple of Doom*, p.11
73. Ingenito, Marcia Gervase, ed. *National New Age Yellow Pages*. Fullerton, CA: Highgate House, 1988, p.59.
74. Smith, Joseph, Jr. (compiled by Jos. Fielding Smith). *Teachings of the Prophet Joseph Smith*. Salt Lake City.UT: Deseret Book Company, 1976, p.292.
75. *ibid.*, p. 77. Other pertinent quotes by Joseph Smith advising against speaking on the mysteries are on pgs. 298 & 309. On pages 195, 305 he speaks about the necessity of keeping secrets.
76. Robinson, Ebenezer. *Return*. Vol. II, (Apr. 1890), p. 252.
77. Talk given by an ex-New Age leader in a Christian church, source available upon request.
78. *The Hidden Danger of the Rainbow* and other sources.
79. Tanner, Jerald and Sandra. *Mormonism. Magic and Masonry*, pp. 20-21.
80. cf. Hullinger, Robert N. *Mormon Answer to Skepticism*. St. Louis, MO:, 1980, p. 105,116. Also cf. Ward, Henry Dana. *Free Masonry. Its Pretensions Exposed in Faithful Extracts of Its Standard Authors*. NY: pub. by author, 1828, pp. 104-105. Also see John E. Thompson, "The Facultie of Abrac:" *The Philalethes* (12/1982), pp. 9,15.
81. Smith, Lucy. *Joseph Smith the Prophet*. See pg. 37 for Lucy's statement in favor of a restoration. Read chapter XIV starting on p. 56 for Joseph Smith, Sr.'s dream of the need to restore the true church.
82. For more details see the chapter on the Universalist Church. His membership is referred to by Quinn, *op. cit*, p.90.
83. Quinn quoting A. Taylor, 1986, pp. 23,25.
84. *ibid*, p. 12.
- 85.
86. *Overland Monthly*, p. 388. This is admittedly an old WT figure, it may well have been revised upwards since then.
87. McGavin, E. Cecil. *Mormonism and Masonry*. Salt Lake City, UT: Bookcraft Pub., 1954, p.13.
88. *The New Age*. (Official organ of the Scottish Rite), May, 1905.
89. Barkun, Michael, *op. cit.*, pp. 39-40.
90. Oved, Yaacov. *Two Hundred Years of American Communes*. New Brunswick, USA: Transaction Books, 1988, p. 131.
91. Bergera, Gary James, ed. *Line Upon Line*. Salt Lake City, UT: Signature Books, 1989, p. 185.
92. *ibid.*,p.178.
93. *ibid.*,p.134.
94. *ibid.*,p. 135.
95. *ibid.*,p.135
96. Personal knowledge by Author.
97. *ibid.*, p.171
98. *ibid.*, p.145
99. *ibid.*, p.61
100. *ibid.*, pp. 1-6.

101. Gavin, op. cit, p.69.

102. The Flower of Truth. Authorized Faith Edition, Amplified Version 1972. Carlinville, USA: Covenant Press, 1972.